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WHY NEGLECTED

There are four Holy Days concerning the Birthgiver of God, Mary listed among the twelve major Holy Days of the Church. These are Her Nativity on Sept. 8/21. Her Presentation into the Temple on Nov. 21/Dec. 4, The Annunciation that she would bear Jesus on March 25/April 7 and her Dormition or Falling Asleep on Aug. 15/28. It seems that her Birth or Nativity is the least "popular."

The Nativity of the Mother of God is the first Holy Day celebrated in the Church New Year, which comes on September 1. The account of her Birth is not found in the Holy Scriptures but is found in an early Christian writing, the Protoevengelion of James, to which references of many of the hymns of this day are made. We hear her parents, mentioned by name at the end of each Divine Liturgy" ... the holy and righteous Ancestors of God, Joachim and Anna."

Her parents were childless and faced much discriminations. Joachim even had an offering which he had made to the temple rejected. They prayed and fasted and promised God that if they had a child they would dedicate it to serve God. God heard their prayer and a daughter, who they named Mary, was born to them. This day was commemorated as early as the 6th century. St. Romanus wrote a beautiful hymn in honor of the day around the year 457. By the 6th century, St. Andrew of Crete and St. John Damascene preached about the significance of her Birth. These sermons were recorded.

The reason why the day is celebrated on September 8/21 is not clear. However, according to early sermons, a church had been dedicated to this event in Jerusalem on this date.

This day is a national holiday in Slovakia. We were unhappy to learn this on our trip to the Carpathians

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THE POCHAEV ICON

Several years ago on a Carpathian tour, we visited Pochaev Monastery in Ukraine. This monastery was founded 763 years ago. We were amazed to find that it is a small city, complete with paved roads, many churches, parks and plazas. The main church is a mammoth, magnificent building built between 1771 and 1783. Within this church is an icon, written in the style of the Icon of the Mother of God of Vladimir. It is named the Pochaev Icon of the Mother of God. It is to be found hanging above the Royal Doors of the main altar. It is not a very large icon. It is about 10 by 13 inches, painted on linden wood in the Byzantine style.

Artistically we note the tenderness displayed by the figures of the Mother of God and the Christ Child. Her head is inclined towards her Child and He touches her cheek with His. She holds a cloth in her left hand with which she has ministered to Him. In her left arm she cradles the Christ. Christ holds His right hand in the blessing position, while he lovingly places His left arm on her right shoulder. Such love is expressed! Around the original icon are small figures of saints identified in Slavonic letters as Prophet Elijah, St. Menas, St. Stephen, the first Christian

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TWO TIMES

Jesus was put to death on the Cross instead of being killed by some other method because it was the way slaves and the lowest of criminals were put to death. And yet we see this Cross beautifully decorated with flowers and fragrant basil twice a year in our churches: once on the third Sunday of Great Lent and the second time on September 14/27. Why?

The third Sunday of Great Lent is dedicated to the Veneration of the Cross. St. Helena, the mother of Constantine the Great, traveled to Jerusalem to find the Cross on which Jesus was crucified. She found it in a place where the sweet smelling herb, basil, was growing. This is one reason why the Cross is decorated with flowers and basil on these two days. After St. Helena found the Cross in 326, she started to build a church on the site, which was to enclose within its walls the spot of the crucifixion as well as the Tomb of Christ. This church was completed in 335 and is known as the Church of the Resurrection or the Holy Sepulcher.

Jerusalem was overrun by the Persians, and the Cross was taken as booty. It was recovered from them by Emperor Heracleois in 614 and taken to the Church of the Resurrection, where it was elevated so that all could see it and venerate it. Since then, a special service is held on the evening of September 14/27, when the Cross is carried out to the center of the church and is elevated and venerated. The priest blesses the four parts of the compass, holding the decorated Cross high. The "Lord, have mercy" is repeated many times. Why? This is said to continue the tradition when, at the finding of the Cross, the people expressed their awe in being in the presence of the Holy Cross, and spontaneously began chanting, "Lord, have mercy" over and over again.

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News CHRONOLOGY

SEPTEMBER 2003

DIED: Metropolitan Antony Bloom in Great Britain
Fr. Michael Prokurat in Houston, TX
Fr. Adrian Pollard in Bethlehem, PA
Fr. Peter Popsecu in Montreal Canada
Fr. Michael Lestenkof in Alaska

NEWS FROM THE MOSCOW PATRIARCHATE is broadcast every Saturday from 3 to 4 p.m. on station 1380 AM Narodnaya Voln (People's Wave). This Russian broadcast can be heard in New York, New Jersey and Connecticut.

THERE WAS NO CONCELEBRATION of the clergy at the Phanar with the OCA delegation. Recognition of autocephaly is still on hold.

ICONOGRAPHY: AN INTRODUCTION TO HOLY ICONS, a symposium, will be held Oct. 17, 18 at St. Nicholas Church, 980 Bridle Path Road, Bethlehem, PA 18017. Lectures and vendors, etc. For info call 610-867-0402 or 610-691-8777 or e-mail Jubinski@enter.net

STEPS OF TRANSFORMATION by Fr. Mel Webber is an Orthodox view on the 12 steps of Alcoholics Anonymous. Send $14.95 to Conciliar Press, PO Box 76, Ben Lomond, CA 95005 or call 800-967-7737.

A PERSONAL CARE FACILITY has been dedicated at 1800 West St. in Homestead, PA. It is sponsored by the Eastern Orthodox Foundation, which has been caring for adults with mental and physical disabilities in Indiana, PA for over 37 years. Fr. George Hnatko is founder.

CLERGY WIVES RETREAT will be held September 23-28 at SS Mary and Martha Monastery, 65 Spinner Lane, Wagener, SC 29164. For info call 803-926-7591.

IN BRITAIN, the Patriarchal jurisdiction is the largest of the Russian jurisdictions. Although loyal to the Moscow Patriarchate, they have introduced changes called for in the 1917-18 Council. Thus, they enjoy local autonomy.

THE FIRST DIVINE LITURGY TO BE SERVED in the air was aboard an AN-26 by Archbishop Augustine of Lvov and Galicia. A full complement of clergy plus a full choir celebrated the service on July 21.

THE CEMETERY AT ROVA in Jackson, NJ was severely vandalized in May. The chapel in the Cossack area was damaged. The question of restoration of the damaged monuments is ongoing.

TROIKA CARDS has expanded its stock and now has not only Nativity and Easter but all-occasion cards with icon and Russian folklore themes. Contact Ellen Motoviloff Miller, PO Box 20001, York, PA 17402 or at rogandel@yahoo.com. Profits from the sale of cards go to Orthodox charities.

A NEW RELIGIOUS ORGANIZATION named the Orthodox Church of Resurrection, headed by well-known priest dissident Fr. Gleb Yakunin has been established in Russia. It was organized to reform the Russian Orthodox Church. According to its constitution: it adheres to the "New" calendar, makes fasting voluntary, uses the language which the congregation desires, makes sermons mandatory, moved the altar to the center of the worship room, makes church financial record public. Recently, it canonized Fr. Alexander Men; however, his son Michael made a public statement protesting this stating that the organization is manipulating his father's name. His father was a faithful follower of the Patriarchate.

PRIESTS MUST TEACH AND PREACH, according to Pope Paul II. He said although "today the ministry of the priest is continually stretching its boundaries in pastoral spheres, which enrich the Christian community..." a priest's main obligation is to preach the Gospel and teach the faith.

KNEELING FOR PRAYER is not only a Christian gesture but a Christological one. It is also biblical, as there are references in the Old Testament, for example in Psalm 95:6, where we are told, "Let us kneel, before the Lord our Maker." There are 59 references in the New Testament. St. Luke tells us that Jesus Himself set an example for us when He knelt to pray in the Garden of Gethsemane. Many of these references are found in the Book of Revelation.

MATUSHKA NINA STROYEN was awarded the Order of St. Innocent Enlightener and Apostle of America by Metropolitans Herman and Theodosius for her work for over 50 years with The Orthodox Herald.

WITNESS IN THE HOLY LAND relates the daily struggles of life of a Greek-American woman married to a Palestinian who moved to the West Bank after the Oslo Accords. This book by Maria Khoury, Ed.E. may be ordered from St. Nectarios Press, 10300 Ashworth Ave. N, Seattle, WA 98133-9410 for $15 plus $4.50 postage. For info, call 1-800-643-4233.

RECEIVING THE ORTHODOX Alpha-Omega Award of the Boy Scouts of America was Tikhon Ruggles of Marblehead, Ohio. The award requires Scouts to complete activities related to personal life, parish life, church organization and service. Fr. Pavel Soucek was very pleased to present the award to his alter server in the presence of Tikhon's parents and brother. Keep it up Tikhon!

THOSE WHO TRAVEL and are concerned about getting medical assistance may get a directory of Western-trained doctors, hospitals, etc. the world over where English is spoken. The fee will be compatible to that in the U.S. The directory also has info on vaccinations, etc. Write IAMAT, 417 Center St., Lewiston, NY 14092 or iamat.org.

(Continued from front page)
WHY NEGLECTED

when the itinerary for this day was set aside for us to do last minute shopping for crystal and we found everything closed and we found ourselves wandering the streets of Kosice, looking for anything open. We could not spend any money but did have time to relax and enjoy the singing fountain in the plaza.

In the U.S., we consider Labor Day the end of summer. In Eastern Europe, the day of the Nativity is considered the end. Popular tradition says that the swallows leave for the sunny lands and shepherds bring the cattle down from the mountains.

The tropar for the day tells us the importance of this day. "Your Nativity, O Mother of God has brought joy to all the inhabited earth for from you has shone forth the Sun of Righteousness: Christ our God. He freed us from the curse and gave the blessing. He has made death of no effect and bestowed on us eternal life."

(Continued from front page)
THE POCHAEV ICON

Martyr, St. Avram, and martyr saints Catherine, Paraskeva and Irene. The icon is ablaze with a metal riza, which is cover over the ikon with opening for the face and hands of the icon showing. The riza is imbedded with many precious jewels and this is all placed in a metal star-shaped frame with the rays embellished with diamonds and pearls. The engraved riza has crowns above the figures of the Mother of God and Christ. The icon is hung on a pulley suspended above the royal doors and is lowered for veneration.

Since we visited at the time of the feast of the icon September 8/21, we were privileged to venerate copies of this icon in several churches. The priests lowered the icon for our veneration in Muchacevo and Novo Davidkovo among others. They told us that the icons had just been given to their churches for placing above the royal doors.

The story about the origins of the icon can be found in the "Fundushnaia Gramota" or "Book of Donations". It states that the icon was brought from Constantinople by Greek Metropolitan Neophyte who had stopped there on a mission trip to Moscow. He had accepted the hospitality of the widow Anna of Basil Goisky, a nobleman. He stayed several days at her castle in Orel, near Pochaev monastery. When he left he gave the icon as a hostess gift. Anna placed it in her private chapel, where it remained for over 30 years. Over the years the servants told of a strange light surrounding the icon. They told her of miracles which occurred to those who prayed before it. She ignored the stories for a time but then she observed the light and a miracle. Her brother, Philip, had been blind from birth. After praying before the icon, his sight was restored. After this, Anna, considering herself unworthy to have the icon in her possession, donated it to the Pochaev Monastery in 1597. After a turbulent history, it is again at home in the main cathedral.



(Continued from front page)
TWO TIMES

There is a well-known concert piece rendered by many choirs. It is the repetition of the "Lord, have mercy" a hundred times, starting on a high note and going down, then up again. There is a beautiful ceremony in many large churches where when this number is sung while the priest, holding the decorated cross high over his head, slowly lowers it to the ground in time with the choir singing in a descending tone. He then slowly elevates the Cross in time to the ascending tone of the choir.

Another hymn we will hear over and over again is the popular: "O Lord, save thy people and bless thine inheritance … "which is sung as a recessional in many churches throughout the year.

This is a strict fast day and in a little way it brings to mind the suffering of Christ on the Cross on our behalf.

Try to attend the evening service. You will be greatly benefited.

(Continued from page 40)
BIBLE STUDY

many undertakings of deception, cruelty and arrogance that present themselves so insistently to our attention. It is a great thing to suffer sometimes, if that suffering benefits those we love, and ultimately, our own selves. There is a glory about it.

Why not take up the challenge? Some of the greatest and best people the world has ever known have. Even some who did not have the excellent reason we have: as Orthodox Christians we are committed to believing that He is God Incarnate, the Second Person of the Trinity, the Eternal Son of the Eternal Father. Let's follow Him to the Paradise He has won – beginning here upon the earth!

Fr. Ihor Kutash, Ph.D

* * * * * *

I suddenly found myself in front of the elder's cell…
A miracle had happened to me.
I realized it then without any doubt.
The Father, seeing His prodigal son ran to meet me.
I heard from the elder brother that all human sin was like a drop of water in comparison with the ocean of Divine love.
I left him, pardoned and reconciled, trembling and in tears, feeling myself returned as on wings within the precincts of the church.

Sergius Bulgakov from Conversations

* * * * * *

A Gallup Poll recently found that 70% of adults say it is very or somewhat important to have a doctor who is spiritually attuned to them. But only 6% of Americans have had a doctor pray for them when they faced a serious health problem.

COMMUNION BREAD

In the Orthodox Church we receive both the Body and Blood of Jesus Christ in Holy Communion. There are specific rules telling us what kind of bread and wine must be used. The bread we call prosphora is made of wheat flour, plain water and yeast. It is made of two round pieces of dough, one slightly smaller than the other. The smaller one is stamped with a square stamp or seal which has a cross in the center and the letters IC, XC, NI, KA in the four corners, meaning Jesus Christ Conquers or Prevails. It is placed on the larger loaf symbolizing Jesus is of two natures. Either five loaves symbolizing the five loaves which fed five thousand people (Matt 14:15-21; Mk 6:35-44; Lu 9:12-17; Jn 6:5-14) or one loaf is used. The directions say that the prosphora must be fresh, clean, not musty or stale.

Particles are cut out of the loaves in a prescribed manner and these are placed in the chalice. The remaining part of the loaves is cut up and is distributed at the time of veneration of the cross at the end of the Divine Liturgy.

Anna Chicura, a young teen whose parish is St. John's in Mayfield, PA wrote this poem about the Prosphora.

How to Make Prosphora

Bless yourself and say a prayer,
Prepare to make Prosphora;
the Bread of Life, the Lamb of God.
A simple, modest, pale bread,
Too tiny for its name,
Its size too insignificant
for its meaning.
Gather water, yeast and flour,
Mix and wait an hour.
Watch the bread dough rise and rise,
Take your fist and "Pow!"
The bread dough sinks
within the bowl.
Yet somehow your fist cannot
Deflate the significance of the offering.
Prepare the oven and flour the board,
Find two circular cutters.
Roll the dough with rolling pin
In hand until it is smooth and even.
Two circular parts,
one firmly affixed on
Top of the other; two natures
Of Christ both human and divine,
Atop the wax coated pan.
Using the religious stamp, gently
Press each one. Watch the bread
Rise again, and place within the oven.
In just twenty minutes,
the small, white
Loaves are completed.
These symbols of Christ
are combined with wine
And given to the faithful.
Forgive sins,
Remember the departed,
the symbolic prosphora.



Anna Chicura

INSTEAD OF ETHNIC CHUCKLE

Hi,

Instead of the Ethnic Chuckle this month, I want to tell you about this strange old lady who has moved into my house. I have no idea who she is, where she came from, or how she got in.

I certainly did not invite her. All I can say is that one day she wasn't there and the next day she was! She is a clever old lady and manages to keep out of my way most of the time; but whenever I pass a mirror, I catch a glimpse of her. And whenever I want to check my appearance, there she is hogging the whole thing, completely blocking out my face and body. This is very rude! I have tried screaming at her, but she just screams back. And it's not becoming.

I don't want to jump to conclusions, but I think she is stealing money from me. I go to the bank and draw out $100, and a few days later, it's all gone. I don't spend money that fast, so I can only conclude that the old lady is pilfering from me. I am surprised that she hasn't seen the need of buying some wrinkle cream. Maybe she's saving it for a facelift!

Food seems to disappear at an alarming rate – especially the good stuff like ice cream, cookies and candy. She must have a real sweet tooth, but she had better watch it, because she is really packing on the pounds. I suspect she is aware of this; and to make herself feel better, she is tampering with my scale to make me think I am putting on weight, too.

For an old lady, she is quite childish. She likes to play mean games like going into my closets when I'm not home and altering my clothes so they don't fit.

She has found other imaginative ways to annoy me. She gets into my mail, newspaper, and magazines before I do and blurs the print so I have trouble reading it. And she has done sinister things to the volume controls on my TV, radio and telephone. Now, all I hear are mumbles and whispers. She has made my steps steeper and my bed higher so that getting into and out of it is a real challenge.

She has taken the fun out of shopping for clothes. When I try something on, she stands in front of the dressing room mirror and monopolizes it. She looks terrible in some of the clothes she is trying on, plus, she keeps me from seeing how great they look on me.

Just when I thought she couldn't get any meaner, she proved me wrong. I had to get my driver's license renewed and she came along. Just as the camera shutter clicked, she jumped in front of me!

I don't want her to continue living with me, but I wouldn't want to wish her on to my worst enemy.

Beware

Hanya.

(This was sent to me by a reader from Canada. I laughed so hard, I just had to share a slightly changed version with you.)

ST. OLGA

Blessed Princess Olga was baptized in 957 AD after the untimely death of her husband, Prince Igor. She became a leader in the society of the time. Her activities marked the beginning of Russian culture as we know it today. It was said that her acumen was superior to all the quite able men around her lumped together. She was extremely active in the state administration of Kiev, formed the first Christian Society in Russia, and built the first Russian Orthodox Church. She also undertook a large number of missionary expeditions in Russia. On the way, she always had stone crosses erected at each crossroads so that every Russian passing by could be reminded of the Father, Son and the Holy Spirit.

Her works were carried on by St. Vladimir, her grandson.

Bishop Mitrophan Znosko

WINTER'S GRACE

When people fight, sometimes they have legitimate reasons, but often it's hard to justify. Some of the worst battles happen not between strangers, but within our own families and among our closest friends.

When these conflicts are brought to spiritual counselors, they often stress reconciliation. They give the reasons for forgiveness and for putting aside past hurts and moving on in a positive way. But you think that's all right to advise but I am mostly right and the others are mostly wrong. Forgiveness, then, cannot be on an even basis.

But we have to realize that reconciliation will never happen if we wait for everything to be completely fair. The purpose of peacemaking is to see beyond who's right or wrong and to the virtue of forgiving the past and walking together to a more loving future.

For most of us, starting out is the toughest part. We think, "Why do I have to make the first gesture?" But we can at least know that we have tried to be peacemakers – tried to make the world a little less hostile, a little more fully a place where people can live in peace. As the saying goes, "Let it start with me."

Or shall we stay locked in hatred? We can leave the situation status quo or we can pick up the phone, pick up the pen, knock on the door and say that we want to have peace. Who in your lives needs you to take the first step for peace and reconciliation? There's no time like now, the beginning of the new church year, when we pray for a year of peace.

BIBLE QUIZ

WHO SAID?

1. Depart from me; for I am a sinful man, O Lord.
2. Rabbi, we know that thou art a teacher from God; for no man can do these miracles that thou doest, except God be with him.
3. Fear not, Mary, for thou hast found favor with God.
4. I pray thee, of whom speaketh the prophet this? Of himself, or of some other man?
5. Skin for skin, yea, all that a man hath will he give for his life.
6. Where is he that is born King of the Jews?
7. Why should it be thought a thing incredible with you, that God should raise the dead?

ANSWERS:
1. Peter (Luke 5:8)
2. Nicodemus (John 3:2)
3. Gabriel (Luke 1:30)
4. The Ethiopian eunuch (Acts 8:34)
5. Satan (Job 2:4)
6. The wise men (Matthew 2:2)
7. Paul (Acts 26:8)

WHY ARE VIGIL LAMPS LIT BEFORE ICONS

by St. Nikolai Velimirovich
Living Water

First - because our faith is light. Christ said: I am the light of the world (John 8, 12). The light of the vigil lamp reminds us of that light by which Christ illumines our souls.

Second - in order to remind us of the radiant character of the saint before whose icon we light the vigil lamp, for saints are called sons of light (John 12,36; Luke 16,8).

Third - in order to serve as a reproach to us for our dark deeds, for our evil thoughts and desires, and in order to call us to the path of evangelical light; and so that we would more zealously try to fulfill the commandments of the Saviour: "Let your light so shine before men, that they may see your good works" (Matthew 5, 16).

Fourth - so that the vigil lamp would be our small sacrifice to God, Who gave Himself completely as a sacrifice for us, and as a small sign of our great gratitude and radiant love for Him from Whom we ask in prayer for life, and health, and salvation and everything that only boundless heavenly love can bestow.

Fifth - so that terror would strike the evil powers that sometimes assail us even at the time of prayer and lead away our thoughts from the Creator. The evil powers love the darkness and tremble at every light, especially at that which belongs to God and to those who please Him.

Sixth - so that this light would rouse us to selflessness. Just as the oil and wick burn in the vigil lamp, submissive to our will, so let our souls also burn with the flame of love in all our sufferings, always being submissive to God's will.

Seventh - in order to teach us that just as a vigil lamp cannot be lit without our hand, so too, our heart, our inward vigil lamp, cannot be lit without the holy fire of God's grace, even if it were to be filled with all the virtues. All these virtues of ours, after all, like combustible material, but the fire which ignites them proceeds from God.

Eighth - in order to remind us that before anything else the Creator of the world created light, and after that everything else in order: And God said, let there be light: and there was light (Genesis 1,3). And it must be so also at the beginning of our spiritual life, so that before anything else the light of Christ's truth would shine within us. From this light of Christ's truth subsequently every good deed is created, springs up and grows in us.

May the Light of Christ illumine you as well!

PAINTING DIFFERENT

Unlike most other painting techniques, iconography begins by base coating with the darkest color in the design. All development of values is built up from dark to light. The reason for this is theological; just as God created light from darkness, so the iconographer creates the spiritual light of the subject from the darkness of the base colors.

After all areas of the design are base coated, the garments are painted, first in medium value and then in progressively lighter values. After the garments, hands and faces are painted, building again from dark to light. The details of the facial features are painted last. Then the gilding is done.

* * * * * *

Contentment comes not from great wealth but from few wants.

SOBORNOST

Notable Changes in the 3rd Century.

The first three centuries of the Church's history brought some notable changes which were to be important later on in the organization of the Church. First of all, the growth in the number of Christians made it essential to increase the number of episcopal communities. Thus, in the third century, there were a great number of episcopal sees in the African church. While in Asia Minor and other places, a different system was adopted: the bishops in the large towns sent elders to minister to the new communities; old "country bishops" were deprived of their episcopal rights and were reduced to the status of what we now classify as parish priests. Thus, the remaining bishops found themselves at the head of several communities or parishes. Certain hierarchy began to arise among the episcopal communities.

Orthodox theologians strongly insist that as far as their sacramental and pastoral functions were concerned, the bishops always remained essentially equal, but their communities were not of equal importance. For example, from the very beginning the Church in Jerusalem had exceptional authority. Later on, "the very great, oldest and well-known church, founded in Rome by the glorious apostles Peter and Paul," acquired special importance. Other churches, especially in the East, had greater influence when a decision had to be taken as to whether a certain doctrine should be accepted or rejected, whether an episcopal election should be confirmed or voided, or how order would be restored in a community.

This exceptional authority was acquired in different ways. The apostolic basis was particularly venerated in the West, where Rome was the only church which could boast of it. However, in the East a great many communities were apostolic without question, apostolicity, therefore, did not bestow any special authority. Here, on the other hand, numerical importance and seniority were the preponderant elements. Rome, Alexandria, Antioch, and, to a lesser degree, Carthage possessed exceptional influence in the Christian world; they were four of the most important cities in the Roman Empire. Meyendorff writes of this:

> The authority enjoyed by these churches was not a juridical power which the other churches were to obey; a power of that kind could not have been reconciled with the ontological equality of all the communities. Their authority was a fact based on the real influence which they exercised. No decision could be considered definite until they had pronounced their opinion... The bishop (of these cities) was regularly invited to episcopal consecrations in the district and was the first person who was asked to give his opinion on controversial questions.

Fr. Michael Dahulich, Ph.D.

PRESS FUND

I am so thankful to all of you who donate to the funds. I am also grateful to the encouraging notes you send. Sometimes it is difficult to sit at the typewriter and then I get a note that makes it all worthwhile. Thank you/Spasebo.

Mary Zacharkiw, Marion Hubiak, Ethel Watlock, Mary Kochmaruk, Kathy Kolarsky, Olga Chernik, Catherine Litvak, Mr. and Mrs. John Yencha, Anne Dorozynski, John and Theona Hatzi, Raymond Lester, Jr., Peter Vezmar, Thomas Dotterer, Anonymous, Mary Freudig, Tom Swift, Catherine Shaffchick, Irene Allen, Mary Bohurjak, Doris Rusinko, William Mamay, Nadejda Alimpich, Martha Lutz, Helen Smereka, Mary Arndt, Julia Golit, Mary Kinn, Ann Mizerak, Claudia Sczyrek.

Holobinko family and friends in memory of Joseph Holobinko.

Rose Minarick in memory of Fr. Basil.

Carolyn Herman in memory of parents John and Leona Hutchko.

Margaret Yanchisin in memory of her sister Mary Walczyk who died on June 22.

Mary Kaminsky in memory of Fr. Andrew Woronovich and Fr. Basil.

Best Wishes to Uncle Val and Aunt Aggie Fryntzko, who celebrated their 50th wedding anniversary on August 19.

(Personal Note: Joseph Holobinko and Fr. Basil Stroyen attended kindergarten together in Wood, PA. They kept in touch for over 70 years. It was a pleasure to watch their relationship over the years and to observe the respect they had for each other. They died within months of each other.)

* * * * * *

God uses ordinary people to do extraordinary work.

Undique *(from everywhere)*

At the Divine Liturgy on Great Saturday, Pascha, Pentecost, Nativity (Christmas) and Theophany (Baptism of Christ), we hear "For as many of you as have been baptized into Christ have put on Christ," instead of the "Holy God, Holy Mighty, Holy Immortal." This is taken from Galatians 3:27, which we will read on Sept. 25.

A question has been submitted: Why do we have the 40th day after death celebrated. Answer: The Apostolic Constitutions tell us that we do this because "for so did the people lament Moses" after his death. It also is done because after forty days spent in prayer and fasting, Christ was victorious over Satan. Another reason is that the Ascension of Christ came forty days after His Resurrection. Likewise, the soul is taken to do reverence to God and then it is judged according to its deed. St. John Chrysostom tells us: "God desires that all be benefited by others, both the living and the dead. He who struggles for the salvation of his neighbors (and prays the memorials) on earth benefits first himself and then those who have passed on."

We who are protected by the Cross do oppose the Enemy, not fearing his craftiness and entanglement; for the Proud One is abolished and has been reproached with the Tree by the power of the crucified Cross.

Why is the congregation so quiet in the Orthodox Church? Orthodox services require a subdued, meditative atmosphere and pious concentration. It is believed that in the silence of hearing God speak to us that we come to understand the spiritual life, not in constant verbal and emotional attempts to make God hear us.

Some people are kind and polite until you try to sit in their pew.

Dark valleys in our lives come in many shapes and sizes, but in each one God is faithful. "Even though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." (Ps. 23:4). He says: "I will never leave you, nor forsake you." (Heb 13:5) Pray: Be with me, Lord, that when I walk through the valley of the shadow of death, I will trust you and trust the plans you have for me. Amen.

Faith is a matter not of what's in our head but who's in our heart.



Editor's Notes

We miss Margaret Pysarchyk's article this month. She will have much to share with us in coming months about her mission trip to Alaska the first two weeks in August. She was "excused" from writing something for this issue, as she was very busy buying backpack, wading boots, rain slicker, etc. and preparing the teaching supplies she would need. Mission groups are sent all over the world by the pan-Orthodox OCMC in St. Augustine, FL.

Hanya also got a reprieve this month. But she did have a message she wanted me to give to her faithful readers. Her stewed tomatoes, evidently fortified by the Jack Daniels' barrel, have grown to be over 6 feet tall. They are loaded with green tomatoes but are slow to ripen because the first weeks of August have been very rainy with little sunlight. She said that if they don't ripen by the first frost, she will make green tomato pie and fry or pickle the rest.

When we were assigned overseas in the early 1970s, we desperately needed someone to fold the Heralds and mail them. Paul and Jean Kramer in Mahanoy City, PA came to our rescue and have been faithfully sending the paper out on time until our August 2003 issue. We owe them so much for their faithfulness. And in the Orthodox tradition, we wish our Lutheran friends - "Mnohaya Leta"! May God grant them "Many Years."

Each fall we are visited by flocks of migrating geese that stop off at a pond near our home. For several weeks these birds fly in long, wavy V-formations above our house, honking as they go. And later, as winter is nearer, they are off again continuing their long flight south.

It was interesting to learn that geese fly at speeds of 40 to 50 miles per hour. They travel in formation because as each bird flaps its wings an up draft is created for the bird behind it. They can go 70 percent farther in a group than they could if they flew alone.

We followers of Christ can learn much from these geese. If we work together to move toward a common goal, we strengthen and help one another. We can accomplish more together than we can alone. This is something we should bear in mind as we start the Church Year with its many activities.

Geese also honk at one another. They are not critics but encouragers. Those in the rear sound off to exhort those up front to stay on course and maintain their speed. We also make greater progress if there is someone behind us encouraging us to stay on track and keep going. We should not resent them.

What is the goal of your parish for the year? Are you giving "helpful honks" or "harmful honks"?

God Be With You.

Matushka Nina Stroyen

FUNDS

POSTAGE: Claudia Sczyrek, Olga Chernik, Kathy Kolarsky, Mr. and Mrs. George Butchko, Helen Kolange, Jayne Richards, Olga Peck, Carolyn Herman, Marie Russian, Pattie Welsh, Mildred Skubanicz, Joan Shaw, Anonymous (2), Elfiye Post, Mary Kochmaruk, Mary Nadiak, Mary Kaminsky.

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ALASKA AND MISSION: Carolyn Herman, Peter Gilbert, Kathy Kolarsky

TRACED TO THE BIBLE

"Fly in the ointment" is a very old expression that can be traced to Ecclesiastes in the Old Testament: "Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour." A fly in the ointment is an annoyance that spoils an otherwise pleasant situation, or in the case of the passage above, a person's reputation.



Many years ago, we helped to resettle many people who were displaced after World War II. At one time, we had Matushka Tamara Lukanin and her daughter, Natasha, stay with us for a few months. One time Natasha was asked to bring a covered dish to some function. Matushka made her a bowlful of Vinigrete. The young child came home with the empty bowl saying that her friends loved the "pink potato salad."

Recently, I saw a beautiful mound of "pink potato salad" on a buffet table. My hostess said it was a beet and potato chicken salad. Here is her fancy recipe for vinigrete.

PINK POTATO SALAD (Vinigrete)

4 boneless, skinless chicken breast halves
1 cup whole pickled beets, drained
2 cups diced, cooked potatoes
1 red onion, minced
1/4 cup chopped dill pickle
1/4 cup mayonnaise
1/4 cup sour cream
1 bunch watercress, washed and trimmed
3 strips of bacon, cooked and diced
1/4 cup walnuts, toasted and chopped

Place chicken breast in saucepan and pour enough water over to cover. Bring water to simmer, cover and cook for 10 minutes or until breasts are firm and opaque. Remove chicken from pan and cool. Meanwhile, dice beets and set aside. Chop chicken into 1 inch chunks and place in large bowl. Stir in potatoes, beets, red onion, dill pickle, mayonnaise and sour cream. Taste and add salt and pepper, as desired. Line a large bowl or platter with watercress. Arrange potato mixture onto watercress. Sprinkle with bacon and walnuts.

OPTIONAL: Any type of greens may be used or omitted. Chopped dill may be added.

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SOME BASIC RULES FOR
SINGING IN "ENGLISH" ARE

Use of "R" ... never sing "R" before a consonant

Always sing "R" before a vowel

EXAMPLES: Lord Have Mercy
To Thee of Lord (Lo-rd)
For me (Fo-rme)
heart - bird - warm - morning

By being conscious of the "R" you can avoid over use of the "R" by hyphenating as above.

Most mispronounced in most choirs:

SPI-RIT (Not Spi-rut)
TRI-NI-TY (Not Tri-nu-ty)
SAC-RED (Not sacrud)

EPISTLE }
APOSTLE } The "T" is not to be sounded

In the Slavonic Cherubic n, the Phrase is 'OSANA VISHNI VICH-NI.

Osana Vishni means Hosanna in the "Highest"

Vichni means "Eternal"

REMEMBER ... putting on a happy face while singing will result in keeping the pitch up. A sad "down in the mouth" face will cause you to sing flat.

Andrew Cvercko

LIGHTER MOMENT

The little girl brought a tooth that she had lost to Show and Tell. When the teacher asked her about it, she said: "Pretty soon I'll be eating on the rims in my mouth.

Home Bible Reading Schedule

SEPTEMBER 2003

1 2 Cor 5:10-15	16 2 Cor 12:20-13:2
2 2 Cor 5:15-21	17 2 Cor 13:2-13
3 2 Cor 6:11-16	18 Gal 1:1-10; 2:2-5
4 2 Cor 7:1-10	19 Gal 2:6-10
5 2 Cor 7:10-16	20 1 Cor 4:17-5:5
6 1 Cor 1:26-29	**21 2 Cor 1:21-2:4**
7 1 Cor 15:1-11	22 Gal 2:11-16
8 2 Cor 8:7-15	23 Gal 2:21-3:7
9 2 Cor 8:16-9:5	24 Gal 3:15-22
10 2 Cor 9:12-10:7	25 Gal 3:23-4:5
11 2 Cor 10:7-18	26 Gal 4:8-21
12 2 Cor 11:5-21	27 1 Cor 4:17-5:5
13 1 Cor 2:6-9	**28 2 Cor 4:6-15**
14 1 Cor 16:13-24	29 Gal 4:28-5:10
15 2 Cor 12:10-19	30 Gal 5:11-21

BIBLE STUDY

In the Epistle (1 Corinthians 16:13-24) read on Sept. 14, our teacher, the Apostle Paul, tells us to do everything in love. Good advice, no? But we might want to ask whether Paul himself is acting in love when we read him saying in this same section: "Whoever does not love the Lord - a curse on him!" Did not Jesus say that we should bless those who curse us? How is this acting in love?

Strange as it seems we can find a valuable clue as to how to act in love from this very expression of anger and condemnation on Paul's part. That is because Paul is speaking from the heart. He is not playing nice, polite games. He is ANGRY! **Why** is he so angry, though? It is because he really **loves** Jesus - loves Him with all his heart and soul!

It might be easier for us to understand this if we were to look at it in this way: Imagine that you have a friend whom you have found to be the best, the wisest, the kindest, the most wonderful splendid person in the world. And then imagine someone bad-mouthing this person, telling lies about him or her, or just saying nasty things in general about your friend. Yes, I think, you would be FURIOUS! Just as Paul was.

Why did Paul love the Lord so much. Remember that Paul had been a violent persecutor of Christians. He was en route to the city of Damascus to lead the persecution there just as he had done in Jerusalem. Suddenly he was confronted with a bright light and in the midst of it a gentle firm Voice asked him why he was persecuting Him - it was the Lord Jesus, identifying Himself with the Christians Paul had had imprisoned and even killed. Jesus did not judge or condemn Paul. Instead He helped him to ask himself a very important question. When Paul found answer he was healed and restor became a new person. The love us had done it. Paul responded in ry best way possible. He loved th back.

So Paul teache hat to really be acting in love we o find this wonderful love of A love which respects people's dignity and integrity. A love which does not make peace with lies or hypocrisy but always persuades us to become the very best people we can be – who we really are: the precious children of the Heavenly Father!

Let's look for this love. One of the best ways is to decide to act and speak as Jesus did. Oh, yes, we will fail in this endeavor over and over. It is not easy to break old habits of fear and selfishness. But even to fail in such a noble understanding is **something great!** It is much better than succeeding at the

(Continued on Page 35 Col. 3)